The Theosophical FORUM

APRIL, 1904

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THE THEOSOPHICAL FORUM

VOL. 9. APRIL, 1904. No. 12.

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FLAME BEARERS.

There are those who, in the language of the Soul, are known as the "Bearers of the Flame." They are those who have snatched a spark, who have lighted a torch, it may be, from the Great Light of Love. They bear their light in hands of power, imparting its flame as they pass. Light after light is revived in their track; heart after heart awakens and throbs to wider needs than its own, enkindled by a divine vibration of Soul.

Yet if the Flame Bearer linger, should he seek to warm his own life at the flame he has lit, or to claim his share in its sweetness, then is his torch seen to flicker and to fail, darkened by the breath of his Desire. He is no longer a Flame Bearer, but is only one of the innumerable beings who clutch at the vibrating shadow which

follows the Light, as it escapes from Divinity, fleeing before the darkness which orbs the manifested worlds.

Consider with me the genesis of a flame. Vibratory tides sweep through the universe: some nucleus feels within itself the quickened action of universal forces. The centripetal and centrifugal going and coming intensifies: from this astonishing friction fire leaps forth: once lit, it may supply a world of lights, nor suffer diminishment.

So it is with heart light. Thou who hast felt the quickening Power of the Holy Ghost within thy heart; guard well that flame! The Power Divine may call upon thee to supply the need of thy brother, for whereat shall he light his light?

Yet do thou beware how thou givest the flame, lest some lower fire have a part of death in it. Desire of Self is that lower fire, having a breath of darkness. Wherefore, all you who have lighted a light, beware of turning its radiance to your own purposes, lest you invert the torch; lest you join the ranks of the death angels. Will you extinguish that which you lit in the life of your fellow man? Will you immeasurably retard your own mission from the Rulers of Life?

HOLY LIVING.

III.

Taoism and Confucianism are full of rules of life, so full in fact that it is almost an impossible task to condense them into any brief and characteristic synopsis that would enable them to be compared with the other rules here given. Out of many thousand aphorisms it is not easy to pick out the seven or eight salient ones. Perhaps the keynote of Taoism is *Moderation.* It is the exponent of common sense, the middle path in all things, the avoidance of extremes, and the inculcation of the simpler virtues. Confucius taught very much the same principle of life, and in addition laid special emphasis on the reverence and loyalty which was owed to parents and ancestors. There is less of the mystical element in the Chinese rules of Holy Living than in most others. That is the chief difference. The virtues inculcated are the same.

The less known ancient religions like the Chaldean, the Egyptian, the Aztec and others, so far as our inquiry has gone, teach the same principles, virtue, truthfulness, purity, unselfishness, industry, prayer. How even a prejudiced observer can any longer doubt the fundamental unity of all religions when stripped of dogma, creed, racial characteristics and the surface differences due to local conditions and environment, is only to be explained by the illogical and irrational turn of the average human brain. It is because they do not want to believe, not because of any lack of evidence or proof.

I have purposely left to the last our two most elaborate rules. One the precepts from *Light on The Path* and the other the teachings of the *New Testament.* Neither of these is easy to condense into short statements or a few rules. The Sermon on the Mount for instance, is a summary of ethical law. A condensation means that something is left out, but in order to avoid quoting three long chapters of St. Matthew, the following synopsis is attempted:

Be meek.

Be desirous of a spiritual life.

Be merciful.

Be pure of heart.

Be a peacemaker.
Be not afraid of persecution.
Be not angry.
Be chaste.
Be charitable.
Be not boastful of spiritual excellence.
Swear not.
Do good for evil.
Love your enemies.
Forgive your enemies.
Work for God, not mammon.
Do the duty of to-day and let to-morrow take care of itself.
Judge not lest ye be judged.
Meditate and pray.
Watch your own faults, not those of others.
Cast not pearls before swine.
Ask and it shall be given you.
Follow the path.
Beware of false prophets. By their fruits shall ye know them.
Follow the Inner Light.

Follow these sayings and be as a wise man who builds his house upon the rock.

These few precepts are all that any man needs for living a Holy Life. Like all great and wonderful things it is accordingly simple; so simple, so clear, so near to us that we pass it by for that very reason. We cannot believe that the inner light of the Soul is so close to us. Instinctively we search for it in remote and difficult places and so miss it. But it is always at hand, in our very hearts, more anxious to reach us than we are to reach it.

Theosophists have been defined as those who believe that by the development of some interior faculties it is possible to become "illumined," to find out at first hand something about the mysteries of life. I like the definition and if we accept it, then the rules for Holy Living which have been presented are but different methods of attaining that interior illumination, which is the only true life. Of all the rules I know, that, which appeals to one most, which seems

to meet the requirements of our complicated modern nature better than any other, is the rule given in *Light on the Path.* It is really a rule within a rule, with a commentary to make it clear. The essence of the pursuit of a higher life, the flower as it were of all rules. The first four general precepts are so mystical in character that he who runs as he reads will not understand them. The numbered rules which follow are said in the book itself to be but variations of these four and the comments are further elucidations. Even so the book remains sealed to most readers and to attempt condensation of what is already so difficult seems useless labor. But to make a comparison possible with the other rules we have given, the effort is made with due apologies.

We have then the first four numbered rules:

"Before the eyes can see they must be incapable of tears. Before the ear can hear it must have lost its sensitiveness. Before the voice can speak in the presence of the masters it must have lost the power to wound. Before the soul can stand in the presence of the masters its feet must be washed in the blood of the heart."

These are brief statements of occult law giving the condition into which man must bring his nature, by arduous training and self discipline, before he can reach the first stages of the path to interior enlightenment. What that discipline and training is, is described in the numbered rules which had best be read in the book itself, but which may here be indicated briefly and inadequately as follows:

1. Kill out ambition.
2. Kill out desire of life.
3. Kill out desire of comfort.
4. But work, respect life and be happy as those do who live for these things. Seek in the heart the source of evil and expunge it.
5. Kill out all sense of separateness.
6. Kill out desire for sensation.
7. Kill out hunger for growth.
8. Stand alone and isolated.
9. Desire the eternal not the transitory things of life.
10. Desire power to work with.

11. Desire peace.

12. Desire possessions, but only possessions for the soul.

13. Seek out the way, by all roads, steadily, persistently, ardently.

The second series of numbered rules refer more to the disciple who has made some progress upon the path of life, and need not concern us in our present inquiry, which relates to rules for beginners.

In the course of these papers we have presented rules from the three greatest known religions, Christianity, Buddhism and Brahminism; have indicated the Chinese methods, and have presented the two best known, purely mystical rules. Note the points of resemblance which are so strikingly manifest and if we search for the points of difference are we not equally struck by the absence of inherent and important divergencies. Differences in presentation we have in plenty, characteristics of race and time, but essentially these rules, one and all, without exception lay stress upon a few fundamental points.

If we had to phrase a rule with one word we would say:

Devotion,

as it seems to be the keynote of Holy Living.

If in two words we would suggest:

Purity and prayer.

If we were asked for a three-fold rule we would suggest:

Be pure of body.

Be pure of mind.

Be sure of soul.

A four-fold rule might be the following:

1. Purity of body.
2. Purity of mind.
3. Unselfishness.
4. Meditation or prayer.

A five-fold rule might be:

1. Right action.
2. Right speech.
3. Right thought.

4. Right work for others.
5. Right meditation.

A six-fold rule:

1. Purity of mind and body.
2. Conquest of desires and passions.
3. Self sacrificing work for others.
4. Love for all creatures.
5. Meditation.
6. Living in the eternal.

If we endeavor to take what appeals to us as best from all the rules and combine it all into one seven-fold rule we humbly submit the following:

1. Care of the body; cleanliness,
   moderation in eating,
   continence,
   healthfulness, etc.
2. Care of the emotions; self control,
   indifference to pleasure or pain,
   patience,
   forgiveness,
   unselfishness,
   love, etc.
3. Care of the mind; pure thoughts,
   humility,
   tranquility,
   obedience,
   faith,
   concentration, etc.
4. Development of the will.
5. Work for others.
6. Meditation and prayer.
7. Practice of the presence of God, living in the eternal, union with the Divine, the claiming of our birthright as a God, or whatever phrase best expresses the idea of identifying one's self with the soul instead of with the lower personality.

This rule may be amplified to suit the special needs of each

individual, I have tried but to indicate its possibilities. I would that each of my readers would write it out, filling in under their appropriate headings such additional precepts as they require, and then make an earnest and sincere effort to follow it. If it is too long and too elaborate or too difficult for a beginning, select a simpler one, or compose an entirely new one from the data presented and give it a trial. "Live the life and ye shall know the doctrine."

ARYAN ORIGINS AND THE PRIMEVAL SAVAGE.

In discussing the question of Indian Chronology, and the almost inextricable confusion it had been thrown into by the conjectures of the first generation of Orientalists who were gathered round Sir William Jones and Thomas Colebrooke, these vitiated conjectures forming the basis for further conjectures by the second, the Indo-Germanic School, we were forced to dwell at some length on the cause of this confusion, the prepossession of the minds of our first Sanskrit scholars by the Rabbinical tradition of the creation of man and the world in the year "4004 B. C." It is worth while for anyone who doubts the all pervading influence of this tradition on the minds of the Calcutta School, to examine the first dozen numbers of the *Asiatic Researches,* and see how, time after time, the traditional dates of Indian Chronology are forced into accordance with "4004 B. C.," with a persistent assurance which shows that our earliest Orientalists, in perfect good faith, believed themselves in duty bound to lop and trim everything down to the measure of the Adamite tradition. To look at these old records is a curious study, and almost forces the belief that, in a hundred years hence, much that is now spoken of as the admirable result of modern scientific research may be set down to quite another cause, the myth-making power of the human mind, which is as strong now, though not so poetical, as in the old days which gave bith to the splendid imagery of Agni and Indra, or the Titan Prometheus, and the fable of the Golden Fleece. And it is only right that this should be so, for progress is the very life and soul of knowledge, and without change, without a giving up of old things, progress is impossible. The step in progress which was spoken of, with reference to Indian Chronology, was that by which for the old Rabbinical tradition was substituted a far deeper and more philosophical belief; which gave to the latest age of our world—that of sedimentation, by which the crust we know of was formed—a period of hundreds or thousands of millions of years, and to man a period of millions or even tens of millions; while the far vaster periods in which the worlds passed from infancy to maturity, in which was formed the first filmy outline of our earth from the starry stuff of the great solar nebula, (predi-

cated by Laplace,) in which the shadows of the infinite stars hardened into their first solidity, were left dim and indefinite in the vast unmapped regions of eternity.

If the first belief in the Rabbinical tradition of "4004 B.C." had been more fully examined, we might have seen how the chief blame lay, not so much with the tradition itself but with that myth-making power of the human mind to which allusion has just been made; which may be otherwise described as the turning of things into something else, which they are not, by clothing them with a vesture of fancies. The allegories of the making of the world are very similar in all religions; they contain much that is very philosophical and full of deep wisdom; much that is in harmony with our best knowledge to-day, and much, perhaps, which is at present out of harmony with our scientific views, but which we may in the future approximate to, by a natural process of progression. The fault, therefore, was not in the allegory, which must be interpreted according to certain rules of symbolism, not quite clear yet, but becoming daily clearer as the comparison of ancient religions becomes deeper and wider; the true fault lay with that myth-making faculty which makes out of one thing something else quite different, and which in this case made out of a philosophical allegory a sort of first reader in physics and zoology; and the date "4004 B.C.," deduced by a totally illogical process from a perhaps quite logical allegory, was forced upon us with the same assurance with which many a doubtful proposition is to-day and with which a dozen already discredited scientific theories were forced on us in the last fifty years. Now, the truer views of the tens of millions of years for the age of man and the hundreds of millions of years for the age of the world, (or rather for the age of the last chapter, the period of sedimentation, in the history of the world) can hardly expect to be free from the universal myth-making faculty of the human mind, any more than the views which preceded them. We can discern among them the shadow of a myth, already, in that curious being composed of the shreds and tatters of humanity, who lurks among all these millions of years and peers out at us like some wild, unfamiliar animal, to whom modern science has given the title of primeval man. If Adam, as the myth-making

faculty of Rabbinical tradition and ecclesiastical doctrine painted him, is the Scylla, which threatened to suck down and smother the true knowledge of the past, on one side, then primeval man, as the myth-making faculty of much of our science represents him, is the Charybdis which equally threatens shipwreck on the other.

It is not in the conception of primitive man as a step in the stair of human progress that the danger lurks, just as it was not in "Adam," the type of humanity, that the danger of the Oriental tradition lurked; but it is, in the one case as in the other, the false precision and definiteness, totally unwarranted by our knowledge, which forms the real source of danger. The beginning of this false precision in the myth of primeval man probably arose with Darwin's memorable "Descent" and "Origin of Species." Looking to the gradual change and unfoldment of the living world of forms around him, and particularly to the forms of man and certain man-like apes, whose physical form resembles man's, he was led to predicate the existence of some other form from which the two diverge. Just this far could true philosophical reasoning carry him,—and no further; but then the myth-making power stepped in, and gave preciseness where no preciseness was possible, and we were presented with an ape-like form from which, we were told, man had risen, while the facts of our knowledge would just as well have warranted a man-like form from which the ape had fallen back. But the speculation was too tempting for that side of the myth-making faculty which must have definite assertion and precise definition in regions where they are impossible, and the very same faculty which changed the *Berashith*—the "in the beginning"—of the Oriental allegory into the quite different proposition "in the year 4004 B.C.," changed the philosophical and logical belief in the vast antiquity and gradual dedelopment of man into a quite different and neither philosophical nor logical one, that man is descended from a monkey; the change from Father Adam to the ape had all the charm of novelty, but not, perhaps the solid satisfaction of truth. Our zoologists are fond of pointing to the fecundity of certain animals, and astonishing us by startling figures which show that, if unchecked, any single species would soon overrun the world. The same thing might be said of

myths, for their fecundity is hardly less; and as the myth of the personal Shiva, based on the universal tendency of regeneration through destruction, gave as his consort Kali and the sect of Thugs; so the myth of our ancestor, the ape, falsely deduced from the true belief in man's antiquity and development, has given us a whole series of others, from the *homo pithecoides,* and *homo alalas* of Haeckel, to the title-role of this article, the equally mythical primeval savage.

But to trace these mythical monsters to their lairs in the caves and jungles of mythopœia would be beyond the purpose of this article; we can only point to their influence in a more limited field, the study of human, and more especially Oriental and Indian, antiquity, and leave for another occasion the discussion of the process by which they were built up, under the influence of a false deduction, from the still scanty and fragmentary knowledge we possess of the savage races of mankind to-day. If the philosophical thought which gives to the life of humanity a period of millions of years, and which marks this whole period as one of gradual development or unfoldment, be a true one, it seems that it carries with it an inevitable and inflexible corollary,—namely, that the earliest condition of mankind must have vanished millions of years ago, and that we can no more expect to find any true primitive man on the face of the earth, to-day than we expect to find the megatherium or the plesiosaurus in a modern forest or lake. If we have been moving away from primitive man for millions of years, we must have left him behind ages ago, and any attempt to find him to-day, living somewhere on the earth, is in the highest degree illogical, the pursuit of him must rank with search for the end of the rainbow or, more fitly perhaps, with the hunting of the Snark.

A PSYCHOLOGICAL PROBLEM.

We may understand Russia somewhat better, if we remember certain facts. First, that Russia is at once the youngest and the most populous of the white nations, having a hundred million children of pure Russian blood, besides some thirty million subjects of other races. This young, rapidly growing and already vast nation differs greatly in psychology from the Germanic nations, who are all for individualism; the Russians, like the rest of the Slavs, are all for collectivism, for common national consciousness, rather than keenly separated personality. This is the great truth to keep in mind, the clew through the labyrinth.

This universalist spirit, shunning keen personality, is the mainspring of many things in Russian life. It lies at the heart of Tsardom, of the absolutism of the Russian Emperor, who is rather the personification of the Russian race, than a personal despot, like the Kaiser, or not to be personal, like the ideal Kaiser of old Habsburg days. The Russian Tsars were elected by the voice of the nation; they did not fight their way to the front, like the Hohenzollerns, the Habsburgs, and the rest of the dynasties of western Europe. The Russian "despotism" is, therefore not only a historical but a psychological necessity, growing out of the very nature of the Russian people. If we understand it thus, we shall be less prone to rail at Russia's polity, because it is so different from our own. We shall see that it is different, because the Russian race is different. We may further see that it is really through the birth of widely different races, that humanity progresses, each race embodying something new of the many-sided heart of universal man.

The universalist spirit is also at the heart of Russia's religion. To be faithful to fact, we should have put religion even before policy, since they stand thus in the Russian heart. The teachings of the Sermon on the Mount, concerning the suppression of self, the crucifixion of egotism, exactly fulfill the unspoken ideal of the Russian nature, with its impetuous need of self-sacrifice in the interest of the whole; its fear of keen individuality, and its desire to escape from personal consciousness by merging the one in the many. Therefore the Russians take seriously the system of self-denial preached by the Sea of

Tiberias. It exactly fills the need of their hearts. Their imaginations go out to it; and the feasts of the church, commemorating the Nativity, the Crucifixion, the Ascension, loom far larger in the Russian mind than seed-time and harvest, the seasons of the natural year. The genuine Russian mind is thus full of religious images and imaginings, and has the less power left to grasp the problems of material life. At the heart of this religious fervor lies the passionate desire to get rid of the burden of personal consciousness, personal hope and fear, by merging oneself in the life of others. This is one side of Christianity, and one may say that, to this extent, the Russian race embodies and realises a vital part of the teachings of Jesus.

The desire to merge oneself in others is the inspiring force in Russian literature and art. Indeed Tolstoi has erected into a formula the thought that "contagion of emotion" is the base of all art, and that the purpose of this contagion is, to bring about the consciousness of universal brotherhood. The power to merge themselves in others has made the works of the great Russian novelists of universal value. They have more, than all modern writers, been able to pass in imagination the barriers of sex, of difference of class, of difference of temperament. They have thus built up a psychology, penetrating and full of truth, with a literature beside which the best novels in the English tongue seem hardly serious: mere conventional representations of the little, narrow world in which the squire and the parson loom so large. The best French novels, which I greatly admire, have fine qualities of form and style and lucidity that no Russian writer rivals, unless it be Turgenieff. They have, further, a delicate sense of psychological truth, that puts them beyond comparison with the Anglo-Saxon novel. They have, most of all, a splendid artistic sincerity and self-sacrifice, which should put our commercial bookmakers to shame. Yet, it seems to me, the French psychologists hardly transcend, or very rarely transcend, the lower side of our nature; they are not keen to see the "sparkles of everlastingness" that gleam in our human hearts. The great Russians, on the contrary, are full of the sense of immortality. Indeed, they seem destined to bring us back to a sense of the real purpose of literature, which we, with

our thirst for sensations, are prone to forget. The Russians will restore to mankind whole regions of feeling, of susceptibility and tenderness, of melancholy even, which we too often slight, thus making our life somewhat threadbare and thin.

I hold, therefore, that this new, young race has great gifts in store for mankind; gifts which, in the fullness of time, will be made manifest and intelligible to us all. But these gifts are in no way diminished by admitting that the Russian mind, so different from that of the Teuton, has also the defects of its qualities. I think that the universalist sense in the national feeling of the genuine Russian causes his race to bear heavily on the Poles, who are half Slav and half western European. The Poles should be the interpreters between the extreme Slavonic type of Great Russia and the Germanic West. They should have the hearty sympathy of both Slav and German. Instead, they are the victims of both. When the young Russian race grows somewhat firmer on its feet, and loses, with its childhood, that preoccupation by dreams which is one of the childhood's blessings, it will, I believe, recognize its true relation towards the Poles, and do greater justice to a gifted and chivalrous people. More recognition, too, of the inherent psychological difference of the Finns will become possible, and there also the quality of sympathy will overcome the defect of dominance.

In Russian's religion I think the same thing will be true. Take the question of the Jews. Let me begin by saying that no people on earth are more ready to make friends with the Jews, to take them on equal terms, simply and from the heart, than are the Russians of enlightenment and breadth. I have just read a story by that brilliant Frenchwoman, "Gyp," which contains more bitterness and misrepresentation of the Jews than I have ever known in any Russian heart; and one could say the same of Austria and Germany, the really anti-Semitic nations. At the same time, Russia still has the practical problem of the Jews to solve, and will, I am convinced, solve it in a generous and genuinely religious spirit. I believe that the Polish question, the Jewish question and the Finnish question are part of the growing pains of a new race, and that this strong young people will solve these questions in a fine and admirable way, as it comes to maturity and self-knowledge.

THE OUTLINE OF THE SECRET DOCTRINE.

(Continued.)

This sense of nearness and farness is the first germ of what is afterwards to become the fully developed idea of space.

This plane, the third, counting downwards or outwards from the beginning of manifested life, has been called the plane of Sound, or plane of Æther; perhaps because sound by itself conveys to us no idea of space beyond that of nearness and farness, and therefore belongs peculiarly to this plane of life. It must not be supposed, however, that this plane is limited to the potentiality of producing sound, as we understand it; I think the truth is that it contains equally the potentiality of all perceptions, but in that form and quality that we are most familiar with in sound. This third plane, therefore, has the quality of intensity, of distance, of measure, which we apply to sound, as its dominant character; and may consequently be called the plane in which Sound dominates, or simply, the plane of Sound. It must be remembered, however, that it contains the potentiality of every shade of colour, as well as of every note of sound, and the germ of all other perceptions in the same way; these perceptions being limited to the single manifestation of intensity, of waxing and waning, and giving rise thus to the idea of distance and measure, the germs of space and reason.

The next plane or range of life, the fourth, counting downwards, introduces the element of reflection or consideration. If we conceive of a unit of consciousness, receiving the sensation of a gradually waxing and waning sound or light, which suggests the idea that the source of this sound or colour is gradually advancing and retreating from the point of sensation, and thus generates the idea of distance in a straight line; and then conceive the unit of consciousness to stand aside from the point of sensation, so to speak, and to view this straight line sideways; the conception of the straight line, with the point of view outside it, will at once give rise to the idea of plane space, or surface expansion. This idea of surface expansion thus induced from the memory or consideration of a sensation is the second step in the growth of the conception of space. Speaking gen-

erally, this surface extension is equally applicable to all the infinitely varied forms of perceptions, images, and sensations; but to our present form of existence it belongs especially to colour, or the element of fire, which is the source of colour. From the point of view of our present existence, therefore, this fourth range or plane of manifestation, which adds the conception of surface expansion to objectivity, is called the plane of Colour or the plane of Fire; the quality we are familiar with in colour or fire being its dominant quality; and fire therefore being spoken of as its dominant element. To this plane belong all plane figures, which are really the boundaries of spaces of colour. It is therefore the first plane in which form, as we understand it, has any existence, and therefore this and the lower planes proceeding from it are the Planes of Form; the three above, from which it proceeds, being Formless. As the sense of measure in the third plane is the first germ of reason—the measuring of objectivities by each other, so the standing aside and reflecting on sensation, which we have seen to belong to the fourth plane, is the first element of desire; for desire is the reflecting on past sensations, which generates the expectation of future sensations, and the longing for them which gives rise to passion.

The new element of the fifth plane, still counting downwards, is a second standing aside of the consciousness (if such an expression may be permitted), from the surface expansion of sensation which characterised the fourth plane. This standing apart from the surface sensation (which is really more correctly described as a pushing back of the sensation from consciousness), this generation of a point outside a surface, at once gives rise to the conception of capacity; of space of three dimensions; the conception of Space being thereby completed. Perceptions in this space of three dimensions become groups and bodies of images, which pass before and behind each other, according as one group or the other engages the chief attention of the perceiving consciousness. From this process, the ideas of motion, and of the alternate reception of sensation implied by motion, are generated; so that this fifth plane may be called the plane of motion in groups, of motion in space of three dimensions, which we connect with the expansiveness of air. More simply, therefore,

and in harmony with the classification of the two previous planes under the general names of sound and colour, or fire, we may call this plane the plane of Air, or of Heat, which causes the expansiveness of Air.

It contains the potentiality of every sensation expanded in capacity beyond surface extension; but as this expansion is for us represented by aërial expansion, we may say that aërial expansion, or, more simply, air, is the dominant element of this plane.

The sixth plane, still counting downwards, adds the ideas of internal mutation to objectivity; and this internal mutation in any given object may be described as molecular motion or growth. The idea of molecular motion or incessant mutation connected with this plane, has led to its classification as the plane of Water, as the molecules of water are perfectly free to move amongst and around each other. As incessant internal mutation partakes of the element of growth, this plane has been designated the sphere of internal growth or vitality.

The seventh plane, counting downwards, the last, adds to objectivity the idea of stability or solidity; and from this point of view the phases of objectivity on this plane are called the most material, and the plane is classified as the plane of Earth; the element earth in this sense simply connoting stability, steadfastness or solidity, in any image, and in the sensation that image gives rise to.

These two lowest planes are as varied in their potentialities as are the others; but as they are more familiar to common experience, it is not necessary to describe them more fully.

These seven planes, these seven ranges or phases of manifested life, are seven modes in which consciousness confronts the seven potentialities of objectivity. Each one of these seven potentialities is subject to further expansion in sevenfold degrees, just as light expands into the seven colours of the rainbow, and as sound expands into the seven chief tones of the musical scale; these sevens being further re-entrant, and capable of practically infinite sub-division.

These seven phases or ranges of manifestation are in fact the fields for the expansion of limitless potentialities of objectivity, linked to consciousness on each range by the power of perception; and this

power, varying as it does on each range of manifestation, forms, as it were, a series of vehicles of consciousness, each with its own potentiality for every range or plane. We have, for simplicity's sake, considered objectivity only in relation to a single unit of consciousness; but as we have already shown, these units are not really isolated, but are bound into sevenfold groups, humanities and hierarchies, hardly separated at first from each other; and hardly separated from the One Infinite Life.

The wills, therefore, of these sevenfold hosts, acting collectively in each of the seven fields of objectivity we have described above, weld the potential objectivities into sevenfold groups and systems, harmonising with the division of life into hierarchies and humanities; and the original rhythmic impulse of ebb and flow acting on these collective objectivities imparts to them a circular, gyrating motion; which motion is destined in course of time to mould the collective objectivities into world-systems, sun-systems, and star-systems, corresponding in character to every range of manifested life.

These seven fields in which the potentialities of objectivity expand and develop before consciousness, and the seven modes or vehicles through which the perception of consciousness is exercised, are sometimes, for convenience, numbered in the reverse order, counting the latest and lowest as the first instead of the last. Let us summarise them:

The First and highest range of life is, as we have seen, a phase in which the twin powers of each unit of life are becoming separated; neither quite united, nor quite asunder. Each unit is further hardly separated from all other units, and hardly separated from the Divine. In this phase, the divinity of each ray or unit of life is hardly clouded by the awakening breath of separation and objectivity; the unity of life is as yet almost unbroken.

The First range of life, counting downwards, is the seventh plane, counting upwards; and the mode of Consciousness in it is the seventh principle, whose field is the seventh plane.

In the Second range of manifested life, the division of the one into three, perceiver, perception and perceived, becomes complete. Consciousness is linked directly to Objectivity by Perception, and

apprehends objects by direct knowledge. The unity of each with all and with the one is still clearly felt. This second phase, counting downwards, is the sixth, counting upwards; its mode is the sixth principle, or Soul, the vehicle of direct apprehension.

The Third phase adds to objectivity the element of varying intensity, illustrated by Sound; from this spring the sense of distance, and the ideas of measure and comparison. This third phase of manifested life, counting downwards, is the fifth plane, that of sound or æther, counting upwards; and its mode is the fifth principle, or Mind, the vehicle of measure and comparison.

The Fourth phase adds the element of reflection, consideration or memory, where consciousness regards objectivity from an outside standpoint, giving rise to the sense of surface expansion, or plane space. The memory and expectation of sensation forming the element of passion or desire. This surface expansion is typified to us by colour or Fire, for all surface expansion, as we know it, consists of spaces of colour. This fourth phase, counting downwards, is also the fourth, counting upwards; it corresponds to the plane of fire, and the principle of Will and Desire.

The Fifth range adds the idea of capacity, or extension in three dimensions, to objectivity. It is typified by Air, or the heat which expands air; it corresponds to the third plane, counting upwards, with its principle, the aërial body.

The Sixth range adds the idea of internal mutation or growth, and is typified by Water. It corresponds to the second plane, and principle, counting upwards, the principle of Vitality.

The Seventh and last phase, the first plane, or principle, counting upwards, adds stability or solidity to the object world, and is therefore typified by the element of Earth.

Each of these ranges being, as we have said, the field of infinite potentialities; to fully grasp them the powers of intuition and imagination must be used; for the mere logical sequence of terms is no more adequate to express them than the word "sky" is to express the blue firmament of heaven.

(To be Continued.)

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